

of treatment of prisoners during the last half century.

Miss Size served as a probationer in Manchester, Aylesbury and Leeds Prisons, and subsequently as school-mistress in Aylesbury Borstal Institution, Lady Superintendent of Liverpool Prison, and Deputy-Governor of Holloway Prison. She was recalled from retirement in 1947 to take charge of the new open prison for women at Askham Grange, Yorkshire, where she remained until 1952.

The book is unassuming and unsensational; but by a quiet recital of factual detail, and by brief pen-portraits of individual prisoners, the atmosphere of prison life is created and the value of the educational and redemptive work attempted is made clear. There is no theorizing; the book reflects the practical, unsentimental yet humanitarian sympathies of its author.

When Miss Size started her career in the Prison Service there was little scope for reform or rehabilitation. The self-respect of prisoners, where it existed, was soon crushed, and kindness by staff, or by one prisoner to another, was not allowed. Elizabeth Fry's principle that "punishment is not for revenge but to lessen crime and reform the criminal," laid down in 1818 and approved by Parliament of that day, appeared to be entirely forgotten. But Elizabeth Fry's principle seems to have been Mary Size's guiding star and she enthusiastically put into operation many new ideas of her own as well as those imaginative reforms initiated by the Prison Commissioners—reforms of which the general public has often been afraid. In her book she pays generous tribute to the Commissioners, who have changed the whole conception of prison life during the past forty years, but she reminds us that much still needs to be done before the system can be regarded as satisfactory.

Miss Size is an advocate of the open prison for first offenders for whom there is a chance of reform, and for recidivists with less than six previous convictions, whose sentences are of six months' duration or over, and who are considered fit for training and likely to benefit from it. Suitable Corrective Trainees

should, the author claims, be housed under open conditions in a separate institution, where prolonged and intensive training would be possible. The open methods might also be applied to some other recidivists and Preventive Detention prisoners. The author's long experience of her subject renders these views worthy of the closest consideration.

M. E. B.

SCIENCE AND RELIGION

Huxley, Julian. *Religion without Revelation.* London, 1957. Max Parrish. Pp. xii+252. Price 21s.

THIS is a revised and expanded edition of a work which first appeared in 1928. Its reappearance must be warmly welcomed in the interests of both older and younger generations, for it is a book of outstanding merit which breaks ground in a field where too often the seemingly irreconcilable claims of science and religion have left the puzzled seeker after truth with bewilderment and confusion.

The omnivorous curiosity, the true catholicity, the penetration and the clarity, together with the scrupulous intellectual rectitude of this our foremost teacher of the common man were never displayed to greater advantage than in this attempt to clarify the relations of the scientific and the religious spheres. Sir Julian Huxley approaches this great task with the qualification, of which many will no doubt be surprised to learn, of a profound capacity for religious experience.

With characteristic lucidity Sir Julian discusses the basic data of religious experience and shows that they are not necessarily dependent upon the notion of deity conceived as a supernatural power or powers invested with the attributes of personality. Primitive religion and science, as Frazer long since demonstrated, were both rooted in magic and magic was an attitude bound up in a sense of mana, the Polynesian word which connotes mysterious power. The reflection of mana in the human mind is wonder, awe, reverence, the feeling of the

mysterium tremendum. Such numinous emotion however is ethically undetermined, it can be attached to evil as well as to morally good human objectives and impulses. It is capable of being integrated in superstition, cruelty and falsehood no less than in the exalted ethical visions of a Buddha or a Christ. Religion in fact, like atomic energy, can be rightly regarded as a source of immense potential power which may be effective either for transcendent good or for evil of unimaginable limit. How then may we distinguish the creative and desirable manifestations of the religious experience from the destructive and evil ones? By their fruits ye shall know them, was the answer of Jesus and the substance of Sir Julian's conclusions is not dissimilar. We must, he says, be ever ready to test the experience of the heart against the experience of the head. The numinous experience must be checked and confirmed by the operation of the critical intelligence, in much the same way as the wild intuitions of the scientist which furnish the food of his most fertile hypotheses, must be tested and verified before they can be incorporated in the corpus of verified truth. While mystical experience, the sense of reverence and wonder, the self transcendence when the individual is caught up into a world of being which reduces his separate existence to insignificance are all things which are authentic modes of experience which have a title to exist in their own right, they must nevertheless be checked and integrated in the total personality of which the intellect itself is a vital part.

Only thus may the religious and the scientific spirit unite in fruitful co-operation in providing humanity with the inspiration as well as the power to build a world of ever advancing harmony, satisfaction and understanding, conceived as common possessions for all mankind.

It may indicate bias to say that few intelligent readers can read this book without attaining a better understanding of the part which religion, purged of its excrescences and absurdities must play in the civilization of the future. That biological conceptions must powerfully influence the deployment of the religious impulse in the emerging world is fundamental to its thesis. Elsewhere Sir Julian Huxley has vindicated eugenics as a major outlet for human altruism and human hope and he has reminded us again in this book that the humane and rational improvement of the human stock is an inescapable challenge to all that is most deeply religious and idealistic in man. As adequate knowledge accumulates, he says, eugenic matters must become intensely practical and we must look forward to the time, rapidly approaching, when it will be possible to eliminate many cruel burdens of inherited deficiency, and even more important, on the positive side to raise the general level of innate human possibilities and capacities.

This is an inspired and creative book, which no person who is alive to the implications of religion and science in the modern world can fail to profit from perusing.

HERBERT BREWER.
